

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 15.

HARTFORD, SATURDAY, APRIL 30, 1831.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

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AND

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AMISSIIONARY ADDRESS.

BY THE LATE REV. ANDREW FULLER.

The following Address was delivered at Devonshire Square Chapel on the 31st March, 1806, to Messrs. Robinson and Chater, prior to their departure for Hindoostan.

MY DEAR YOUNG FRIENDS,—It had been more agreeable to me, if this address had been delivered to you by some other person; yet considering that I love you, I cheerfully impart unto you, not only the best advice that occurs to my mind, but I may say, my own soul also. What I have to offer will be founded upon a passage contained in the sixth chapter of Nehemiah, and at the third verse.

—“I am doing a great work; so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?”

The history in which this passage may be found, shews in a strong point of light, that those who sincerely engage in a great work, must expect to meet with great difficulty and strong opposition. When Judea was emancipated from Babylon the land of the Chaldeans, and had returned into their native country, they flattered themselves their troubles were now ended. God had broken down the walls of Babel; and they sang again the songs of Zion; even the morning stars seemed in concert shouting for joy. The church owned God had done great things for them, and so now they thought they had nothing to do but to rear God's altar, re-build his temple, and to carry on his worship; but no sooner did they begin the work, and contemplate the building the city, than they were beset with new enemies. Here was Sanballat and Tobiah, and Gesham the Arabian, and many enemies besides: God's cause will never want enemies: he that sets himself resolutely, and engages in God's work, must expect, with new services, to meet with new enemies. The conduct of those wicked men shews, in a strong point of light, how the most iniquitous practices may be carried on under the fairest pretences. Nehemiah saw their intentions, for, says he, “they thought to do me mischief;” thus, often times, have the most daring schemes been intended to be put in execution; God's servants had need to be as wise as serpents, and as harmless as doves. We see a pleasing union of these qualities in Nehemiah's conduct. He says, in return: “I am about a great work and cannot come down.”

He is as firm as a rock, and not to be diverted from his object, with all their intrigues: and yet there is that wisdom in him, not to expose himself. But he sent them an answer, as supposing they had meant all they said, and no more;—he says, “I am about a great work;” he did not say they were God's enemies, and had bloody designs against him; but answered them, “be it exactly you say, I cannot attend to it, I cannot come down, I am about a great work, I have no time to spare.” It may be asked, what was it so great, only building a wall? I answer, one would think that not so great in itself, as in its effect. This wall was designed to secure the city, and that city was where God's worship was designed to be re-established. It was relatively great, great in its effect: so that the circumstances in which Nehemiah was placed, apply to all the godly in every age. It was this ardent love of God that made them have a mind to work: touched with the love of God and of their country, they held the sword in one hand, and the trowel in the other, and thus they labored from the rising of the morning till the stars appeared, without murmuring; for their hearts were engaged in the work. They were employed to rear the wall that should secure the city of God, and which was to be the seat of his worship; and they pursued it with delight. But passing Nehemiah, I am sure you will not think me misapplying my subject, in applying it to you; it is fit language to be adopted by you on all future occasions. Whatever temptations from persons, or things, may tend to divert your attention from your work, this will furnish you with an immediate answer: “I am about a great work and cannot come down.” You know it is a common excuse with worldly persons, “religion is a very good thing, but I cannot spare time to attend to it now: I hope to get time one day or other, but for the present I must defer it, I am too much engaged.” Reverse this mode of arguing; if the world, or any thing else call off your attention, say, I cannot spare time, “I am about a great work and cannot come down.”

You will give me your affectionate attention, while I offer a few remarks on this great subject.

I. You, my brethren and sisters, are now engaged in a great work. It may be thought, that to insist upon the magnitude of your work may have a tendency to dismay your minds, but, if I may judge of your feelings by my own, I am in more danger of benumbing insensibility, than of despondency. I had rather have a due sense of the magnitude of my work, especially if I know and believe it is God's work.

My brethren, think of the vast magnitude of your work, think particularly the work in which you engage is the saving of souls, and that is a great work truly.

You know the world would smile at such an idea, they would treat it with scorn and look upon it as puerile; but the work of saving souls will be found of more consequence than the establishing of empire, which is but as child's play compared to it. The salvation of a soul is of more account, and will one day appear so, than the temporal salvation of a kingdom. The deliverer of an empire threatened with invasion or ruin, interests himself nobly; and the man that exerts his talents to accomplish it, gains deserved honor and applause: but the man, who, from love to Christ and the souls of his fellow-creatures, shall run between the dead and the living, to rescue them, runs and pants for a nobler and unfading crown; he is employed in a work, big with far greater consequences; and this will be made evident in the day of account. “He that converts a sinner from the error of his ways, saves a soul from death.” James v. 20. Add to this,

II. You are not only to be employed in the work of saving souls, (you know in what sense I mean,) you are also to be employed in establishing the Gospel, in a country where it has been for ages unheard of and unknown. I think, myself, this is a matter of far greater importance than the salvation merely of a few individuals in India; the establishment of a Christian church in a town or a village, a city or a country, is of more account than the conversion of a few individuals, by our means, can be; for it is the appointed means of saving souls for ages to come.

It was a great work for Paul and Silas, to have been instrumental in the salvation of the jailor and his house; of Lydia and her family: but whether or not they were aware of the consequences we cannot tell. Though this was the first time they set their foot on European ground, they lighted up the lamp of the gospel, which has never been extinguished, and by which means thousands of millions in after ages have been brought to eternal glory, in consequence of their having lighted up this lamp of salvation.

Beloved friends, you are going on a similar errand; you, and your brethren with whom you will labor, are employed in thus lighting up this lamp in the dark regions of the earth; and who can calculate how long it shall continue to burn? you are about a great work. Let me in the next place, add—

III. It is a work so great as necessarily to occupy all your attention. You have no time to spare; so that if other things intrude, which tend to call off your attention, you must say, “We are about a great work and cannot be hindered.” You may expect various things that will invite your attention, but you must not regard them. I do not say but you may have occasion to be employed in many things besides religion, but these must be all subservient thereto, that being the great work you must never lose sight of. In the first instance; if politics should be the talk in the country; if the people should be at any time (and they may be there as well as here) interested and much employed in conversation on these topics, do you take care,—that is not your business; it is a matter that does not belong to you; make answer in this language, “We are about a great work and cannot come down, we did not come here to settle the affairs of the nation, we came only to proclaim the glad tidings of salvation through Jesus Christ, and that must be our work.” If your hearts are divided, you will do no good, you will do harm; or supposing any other worldly matters, (for other things will come in,) if schemes and plans of any worldly advantage, present themselves; this must be your answer; “We are about a great work, and cannot come down; for why should the work cease whilst we leave it and come down to you.” It is by an undivided attention to the work of the Lord, that the servants of God have been most successful. It was thus with Nehemiah, you will observe his whole heart was in his work, and his hands were employed night and day; his attention to his work was undivided; so must it be with you, or the Lord will not bless you. So it was with Paul, and so it has ever been with those ministers whom God has in the highest degree honored.

IV. It is a work in which you ought to lay your account with a considerable degree of opposition and difficulty. This is inseparable from any great work of God; and it cannot be expected, but it should be, so long as Satan reigns and has such influence. He will dispute every inch of ground; he will not suffer you to take possession of his territory (as he is apt to imagine it) quietly. You must not only expect opposition from the natives, especially the Bramins, but if you should meet with opposition from professed Christians, you need not wonder. European settlers, who reside on the spot, whose hearts are not right with

God, they are near akin to idolaters, and are as tenacious of the brutal dung-hill gods of the Hindoos, as if their own, and you may expect them to stop you, if they can; for my part, I have wondered at the providence of God, in that they have not been stopped often; it is not from want of inclination on their parts.—European magistrates, indeed, have been disposed by God to favor them, and if you go on faithfully, He will make your way plain; but do not wonder if you do meet with opposition.

It is surprising, in all the Missionary attempts of late, we rarely hear of any Martyrdoms; and yet there were but a few apostles, who did not die martyrs, sealing their testimony with their blood. Perhaps it is not on the principle of putting new wine into old bottles; perhaps our heavenly Father considers us but as children at present, and weak; but if he should call you to lay down your life for the name of his Son Jesus, then it is he expects you to do it. It were no great wonder if a heathen mob like that at Ephesus, which rushed on Paul, were to assemble about you; and if thousands were to storm and cry aloud, and cast dust into the air, and you hear, “great is Juggernaut!” and, perhaps, while thus making devastation all around, some one of the servants of Christ may fall a sacrifice to their furious and diabolical zeal:—if it be so, let me tell you, you cannot die in a better cause. It will not do for a Christian missionary to express fear and shun death; you must put your lives in your hands: he that has not thus counted the cost, had better stay at home. But let me add once more:—

V. If you may expect great difficulty and much opposition, it is a work in which you have great encouragement: let me direct your attention to this great consideration; yes, it is a work in which there is the greatest possible encouragement, particularly considering it is the Lord's work. If you were going about a work of your own; if you were sullen and discontented with your country, and determined to try your fortune in a better; you would be going about your own work, and I should not know what encouragement to give you. But you are not going about this work, to find a residence more suited to your inclination; you are happy in your country, nothing constrains you to leave it but the love of Christ. I am confident it is a piece of self-denial for you to leave your native country, your kindred, and your friends,—it must be so; but it is not your own work, it is the Lord's, and in this there is the greatest encouragement; for, brethren, you are laborers together with God. The work in which you engage had its foundation laid at immense expense—the blood of the Savior; yes, brethren, the Savior laid the foundation of that temple about which you are going to work, and he laid it in his own blood.—He died to rear it; he thought it not too much to pour out his whole soul to rear a temple for God; to save immortal souls. You engage in the same work; it is for you to carry on that work which the Savior began; what a stimulus is this!

Again: It is a work which occupies the first place in God's designs, or, I might say, a last place; it is an ultimate place. Did you never remark a passage in which Paul, speaking of Christ, says, “all things were made by Him, and for Him,” adding, “and by him all things do consist.” Coloss. i. 16. He is not only the Creator of the world, but all that is created, is created “by Him, and for Him;” all things are designed by himself for his glory.

Creation is the grand stage on which the work of human redemption is acting; Providence is the great agent to bring about this end. Creation and Providence are only different wheels in this great machine, set up to bring about the work of salvation; that work, then, is the ultimate object in the designs of God.—It is that work for which the world was created and is governed.

We see in divine providence much of these things. If we look into sacred history, we see that noted city, Babylon the Great; and wherefore was this raised to this height of greatness? To be God's rod to correct his people, the Jews; and when that end was answered, what became of it? Babylon, once the mistress of the world, is now destroyed; the stupendous walls and massy gates of Babylon, shall fall at the command of God to liberate his people.

Rome was a mighty empire, long flourishing and powerful; and why was Rome raised to such a pitch of greatness? It was the occasion of the introduction of the Gospel into Europe. Britain's having been conquered by the Romans, a little while before the coming of Christ, effectually paved the way for the spread of Christianity in this island. Forasmuch as the Gospel was known in the Roman empire, the seat of empire, then the mistress and law-giver of the world; thousands of the Roman officers and soldiers, would, most probably partake of the spirit of the Gospel, and be the means to impart it.

Thus Rome was raised, and for this purpose doubtless, were her conquests pushed on!—How do we know, but that Britain's conquests in the East are designed of God for the same end: for my own part, I have little doubt respecting it. As to the motives of those concerned in carrying it on, I know not what they may be; God has often overruled for good, these things. And I have little doubt, but that the slave trade itself, will be overruled by God, for the salvation of souls: many thousands, I have reason to hope, have already embraced the

Savior, of whom they might not otherwise have heard. Well may we cry out with Paul: “O, the depths of the riches of his grace! how unsearchable are his judgments, and his ways past finding out!”

Now, as this is a great work,—as it possesses a sort of ultimate place in the great things of God's operations,—is it not a wonderful encouragement that you are engaged in a work, all creation must serve?—that you rear a temple to which all the nations of the earth must pay tribute?—You are engaged in a work which the establishers of empire, the conquerors of the earth, must aid, whatever be their intention. O what encouragement is this, to be engaged in a work of such vast importance!

From the N. Y. Evangelist.

INCONSISTENCIES OF PROFESSORS OF RELIGION.

Among the many objections which impatient sinners make, when the duties of the gospel are urged on them, perhaps there is not one more prominent, and behind which they take shelter, apparently so easy, as that of the inconsistencies of professors! And in candor, it must be granted that this is a great stumbling block in their way. If you lay before them the duties which are incumbent upon them, as moral and accountable beings, they will retort—“See such, and such an one; he is a professor, and I can see no difference between him and me! and yet he professes to possess true religion!” I shall not now attempt to disprove this objection, but first make some general observations, which it naturally suggests to the mind, and then to show the fallacy of the excuse, (for it is nothing else,) so commonly made.

In the first place, when the unregenerate observe Christians going astray, instead of examining into the nature of true religion, for themselves, they immediately lay their fault to it,—instead of attributing it to the proper source, their fallibility. The Bible, let it be remembered, exhibits a perfect code of laws, which, if universally believed and obeyed, would transform this mortal wilderness into an earthly paradise. And let it also be borne in mind, that all the evil which ever has, or ever will exist here, arises from pursuing a line of conduct directly the reverse of that laid down in the inspired volume. Without enlarging any farther on this head, I would in continuation of my subject, observe, that we ought to be very careful not to wish others to believe or practice what we do not ourselves; as it is but just and right that we should be judged by the same standard we hold up to others. Hence, let our creed be ever so scriptural, orthodox, or evangelical, if the conduct and walk, do not harmonize therewith, so long as we give precept without practice, say and do not; our creed (I care not what it may be,) is nothing in the eyes of the world nor with Christ; and instead of leading others to the Savior, we put stumbling blocks in their way, and lead them into the ranks of infidelity.

Besides, the impenitent have a right to expect much. And every believer is solemnly bound by his vows to “Let his light so shine before men, that others seeing his good works, may be led to glorify his Father which is in heaven.” We profess to have “come out” from the world—to have separated ourselves from the influence of its corrupt maxims and customs, and to be seeking a city above the stars, “which has foundations, whose builder and maker is God.” Now if they see us swallowed up in the world—grasping eagerly after its perishing riches—seeking, (and that too, at the sacrifice of principle,) the interest of those, whose friendship is “enmity against God,” have they not some ground, not only to think, but to say, that there is a great disparity between our profession and practice. It is a striking fact, that the unregenerate dislike the half-way professor. They disapprove of this trimming between religion and the world; while, in their hearts, they secretly applaud the consistent Christian, who lives up to his profession, and who shows by his actions, (which always speak louder than words,) that he not only believes the Gospel theoretically, but practices its commands. Alexander the Great had a soldier in his army, who bore the same name, but was a notorious coward: “Either be courageous,” (said the King,) or cease to bear the name of Alexander.” O professor! either lead a holy life, or cease to call thyself a Christian.

Xenocrates of Chalcedon, was one day giving a lecture on philosophy at Athens; in the midst of his dissertations enters a youth of quality, (one of the bucks of that age,) named Polemon, just come from a debauch, “high flown with insolence and wine,” and wearing (as the custom then was on festive occasions,) a chaplet of flowers on his head. He no sooner caught the eye of Xenocrates, than the latter turned his discourse to morals, and reasoned with such dignity, propriety, and force, that the young nobleman became serious, and afterwards a pattern of wisdom and virtue. Now, if the influence of Xenocrates, who was nothing more than a heathen moralist, could produce such an effect upon the heart and life of a professed libertine, how much more should the influence and example of Christians be felt, and the effects seen in, and acknowledged by, the world. As Christians, we ought to be perfectly agreed with the men of the world: they do not wish to enjoy our society, or conversation, nor should we even appear desirous to participate in theirs. I have been forcibly struck with the remark, which I have heard somewhere, and I introduce it here, because it is

well-timed: “Every Christian should be a sun of righteousness, imparting his influence to all those in that sphere in which he moves.”—Christ has put his honor, (if I may use the phrase,) into the hands of his children. Infidels, scoffers, and the unbelieving world at large, will not take the trouble to examine into the truth of the evidences of Christianity, but hastily draw their conclusions, and make up their opinion about religion, from the walk, and general conduct of its professors. This however, does not affect Christianity in the least, it remains still the same, notwithstanding the scoff of man on one hand, and the inconsistencies of her pretended friends on the other. O how much does it become all “who name the name of Christ,” to be careful to justify themselves before the world—and to be “living Epistles, which shall be seen and read of all men.” Whatever may be our limited and contracted views of the “true standard of holy living,” it has no variation. The word of God is unalterable—it is like its divine author, unchangeable; and in whatever circumstances the Christian is placed, he is solemnly bound to live wholly to God. He is to walk continually in newness of life. He is to live above the world, and to set his affections on things above. Let him place before him, the Bible standard of holy living. In these modern times, in looking among the great mass of professing Christians, where do we see a John, a Stephen, a Barnabas, full of the Holy Ghost? And how many modern Christians would it now take to make a Whitfield, a Brainard, or a Martyn? Dr. Buchanan tells us, that when he visited the Syrian Churches, he found that eminent Christians among them were distinguished as men of the beatitudes. A beautiful and expressive title. A Christian, then, is a man of the beatitudes.

In conclusion, let not the impenitent character, for a moment harbor the hope, that the defects of God's people, will atone for his sins! Christians, do not profess to be perfect. You are pursuing the conduct of some of old—“They eat up the sin of my people, and they set their heart on their iniquity.” (Hosea iv. 8.) This food, at least, can afford you but a poor repast. It may, for the present, seem sweet to your carnal appetite; but you will find in the end, that your fate will be somewhat similar to that of the viper who gnawed the file, although sweet to his taste, yet it was nothing less than his own blood!

AMICUS.

INTELLIGENCE FROM RUSSIA.

In a previous number, mention has been made of Mr. Groves, an English missionary to Persia. The case of this intrepid and self-denying soldier of the cross is so remarkable, that some account of him will doubtless be interesting. Mr. Groves was a pious layman whose heart burned within him, to devote his life to evangelizing the world. For many years, the subject occupied his thoughts. About seven years since he published his book on Christian Devotedness, and soon after made up his mind to devote himself to the cause of missions. He was three years in disposing of his property, and in studying for the mission. During this period, for two years, his wife occasioned him much trouble on account of her opposition in feeling and principle to her husband. At length, she too, became pious, and Mr. Groves made preparations to go to Persia as a missionary. The proceeds of his property yielded an annual income of one thousand pounds sterling. He offered the option of the whole of this, or himself and family, to the Church Missionary Society. They chose the latter; and Mr. G. resolved to go on the mission at his own cost.

The father of Mrs. Groves disinherited her. An elder brother, who was to receive a double portion, sent for Mr. and Mrs. G. and offered to give them a large present sum, and all his property, if they outlived him, if they would promise to give up what he called their vagaries, and consent to live rationally, like other people. Mr. Groves told him he knew no other use to be made of money, than to expend it for the good of souls; that he should certainly expend in that way all he might have; and as he really had no other use for money, he should not make any such promise. The brother called them fanatics, but it is conjectured that he has settled his fortune on Mr. G.'s children.

Entertaining some scruples about matters connected with Episcopal ordinations, to which he could not conscientiously subscribe, he returned to his family to consult them in this exigency. He had, it seems, reserved money enough for his expenses for the last term, which he had put up in a parcel and marked it *expenses*—and also enough to pay his taxes, of which he had made another bundle, and marked *taxes*. A robber broke into the house, and stole the first mentioned parcel, and left the other. Mr. Groves considered this as an indication of providence that the time had arrived for him to commence his mission, relying on the strength of the promises to go without any dependence but upon his God and Savior.

Mr. Groves went to the India House, to make inquiries about a passage to India. A gentleman who heard him, eagerly asked if he had thoughts of going there; and said, Sir, you can do me a great favor; my brother is Agent of the British government in Busorah; his wife and children are anxiously waiting to return to India under the care of some one. It was immediately settled that they should go by land, via St. Petersburg. Thus an im-

himself down to spit very countenance of nt, spoke surprise and o say, ‘Is it possible give himself so much It must be very de- when I am old enough I as he seems to. The comfort I shall have in The scene passed off, olution, that, in our example should never for the indulgence of ss, as the chewing of laid aside on our re- have not known the form, from that hour to

ing obtains very exten- many places. Some ars old smoke a sega- ally, they can chew or- res. Can it be that their fathers, or broth- so—but we should they learn it of a Sun- could be a sad speech ell into the use of to- teacher at a Sunday- ing it. This led to the is to evil company— and vice—and these

the American Quar- an article on this sub- is subjoined:

goat or the tobacco re man to masticate to-

One thing, however, all modes of using it, gar and ungentleman- of particular remark, more used in this man- of society, than in

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Franklin's death, he de- nds, that he had never se of his long life, and eise there was not much from it, for that he had sed it, who advised him

a almost impossible for a to- a gentleman.

DODGE,

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THE LIBERATOR.

It is far from our wish to occupy the columns of the Secretary, with unprofitable speculations; or to assume the right of amusing our readers with the opinions which we may entertain on various subjects, not immediately embraced in the objects of this publication. But as the Liberator proposes certain questions, and requests an answer, we shall comply.

In noticing an article in ours of the 16th, he has quoted the following paragraph, to which we alluded:

"There are three classes of people in Hartford—the rich whites, the poor whites, and the blacks. They have all different apartments in the house of God: the poor occupy the back rooms, and the colored are seated in a back box, like scabby sheep in a separate pen."

Now, we inquire of the editor, if there be any error in this statement? Are the blacks authorized or permitted to occupy pews on the floor or in the galleries of the meeting houses? Is there not a separate and inconvenient place, behind the audience, selected for them? But they have a meeting-house of their own! True—but do these distinctions argue a benevolence or a Christian spirit? Is there a better reason why all the blacks should belong to one denomination, and attend one place of worship, than all the whites? And if they choose to attend elsewhere, are they on an equality as to privileges? That is the question.

Another correspondent has stated—

"They know that there is such a difference between a black Christian and a white one, that they cannot drink and eat the emblems of the blood and body of their Redeemer together. The blacks stay behind until they have done; for the black lips defile the cup, but the white are pure."

Is this true or false? In administering the sacrament, are the black communicants the last to be served? Is there any respect of persons at the Lord's table? Let the editor answer.

In the House in which we assemble to worship God, two pews in the gallery, pleasantly situated, are reserved for the coloured hearers. There is no distinct church for this class of people; they worship together, and at seasons of communion, repair to the churches of which they are members. Whatever may be thought by the editor of the Liberator, our citizens believed that they conferred a benefit by assisting to erect a house for them, that they might meet, and manage their own affairs in their own way. So far as we are enabled to judge, this course has been beneficial. Other houses generally have reserved seats for them, if they wish to attend.

Reply to the latter paragraph.—We believe generally, that the coloured members of churches sit where they are served last; although we have sometimes witnessed a different arrangement. So far as we are acquainted with facts, not one coloured member of any church in this city, ever complained of this, and we believe never will.

The principle assumed by the Liberator, of leveling all distinctions in society, may be as a sweet song to the ear, and may please the imagination of those who possess more zeal for the cause of suffering humanity, than knowledge to apply the means within their power; but so long as men are influenced by the passions which now pervade their bosoms; so long as wealth, and talent, and acquirements, have an influence; so long indeed as complexions vary from white to entire black, (unless when the millennium shall come) distinctions will not cease, and the plan of forcing equality, can never succeed. As regards the slaves in this and other countries, we have long felt deeply for their deplorable situation; and have strong desires that slavery may cease. But it is not to be expected, that an evil of such magnitude, and affecting the interests of millions, can be accomplished at once. Minds must be acted upon by motives, and these must again and again be placed before them. A Don Quixotte with his faithful squire, might make a tour of the slave holding world, brandish his lance, and summon slave holders to relinquish those wrongfully held in bondage; but wise legislators would act differently, and before obtaining their liberty, would provide for them an asylum.

Without deeming it necessary for us to vindicate the Colonization Society, from the attacks of the Liberator, we merely state as our belief, that it has had a great tendency to call the public attention to the evils of slavery; that in consequence a number of slaves have been manumitted, gone to Africa, and are now pleasantly situated. Others are in a course of education, and we fully believe that the prospects are now very flattering, that thousands will breathe the air of liberty, and enjoy the fruits of their labours; and that through the blessing of God, the Gospel will be spread in Africa, and be the means, in a great degree, of stopping the trade in slaves.

The editor of the Liberator may possess optics of such power, as to penetrate the hearts, and discern the motives which have induced the efforts of the Colonization Society; but for ourselves, after having been acquainted with their movements for the last few years, we have not discovered the great evil complained of. If any are disposed to live on terms of the greatest intimacy with those of another complexion; if they wish to remove all distinctions, as to themselves, we have nothing to say, they are at liberty so to do. But we are as sure of this one fact, as of any other, a distinction in society, as regards the coloured population in this country, will not cease during this, or the succeeding century.

PORTUGAL.—It appears that the sanguinary ruler of this country, is still exercising his power, in putting to death his own subjects who think differently from him. On the 11th ult. seven men were tried for the crime of being Constitutionalists; the Court did not find them guilty, but Don Miguel said they must die; and on the 16th they were strangled, and their bodies burnt, and the ashes thrown into the Tago.

B. Davis, it appears from a notice in the Michigan Territory, who some months ago published a Paper, which was once, are requested to day of June next.

General Intelligence.

From the N. Y. Daily Advertiser.

LATEST FROM EUROPE.

LONDON, March 30.—Yesterday we received German papers to the 21st instant. The accounts which these papers give of the state of affairs in Poland, bear the two opposite qualities of good and bad—good, as respects the Poles, inasmuch as, by a rising in Podolia, these brave people will be enabled to offer an increased show of resistance against their merciless invaders. The nobility and their dependants in Podolia have, it is said, risen en masse, and assembled 15,000 cavalry, which force advanced to Kamienitz, the capital, and disarmed a Russian regiment of infantry. Dvornicki, who seems to possess some excellent abilities as a politician and warrior, will no doubt improve the advantage which this accession gives him. The formidable display made by the united force has induced General Kreutz to retreat. The bad accounts to which we allude, are contained in the intelligence from the frontiers of Russia, which state that the Emperor has named Field Master Diebitsch Governor General of Poland, and has appointed a Polish Provisional Government, which holds its sittings at St. Petersburg. These appointments are hailed as omens of the clemency of the Emperor, and as proof that he does not intend to incorporate Poland with Russia. This may be so, but they at the same time show the confidence which his Majesty has in the strength and power of his own armies, and of almost the utter hopelessness of the Polish cause. The account speaks of the disappointment which has been experienced at the tardiness with which Imperial justice has as yet administered to the refractory Poles. What idea the folks upon the frontiers of Russia may have of Imperial justice we know not, but in this quarter of Europe, the conduct of Russia towards Poland is not a fair sample of it.

From the London Courier of March 30.

We have this morning received Brussels and German papers. The former leave no doubt of the agitated state of Belgium, and of the probability of a commotion in that country, but that it will be in favor of the Prince of Orange is by no means certain. On the contrary, there appears to be a disposition to outrage, which is inconsistent with any regular Government. The Dutch are making extensive military preparations, and if the fate of Belgium were to depend on the Dutch and Belgians only, without interference by either of the great Powers, an invasion of Belgium by the Dutch would probably produce a result favorable to Holland; for the respectable portion of the Belgians seem to be worn out by loss of trade and misgovernment; and they would not, we think, oppose any attempt to restore order, even though it should be at the sacrifice of what is called national independence. No condition could be more disastrous than that in which Belgium now finds itself, through the dishonesty or incapacity of its rulers. We do not see, however, how an invasion of Belgium by the Dutch could be permitted, after the declaration of friendship and the promise of assistance made by the French Government.

From the Messenger des Chambres.

It is now beyond doubt that the Austrians entered Bologna on the 20th inst. The Provisional Government and the Italian patriots had made up their minds, from the first instant, to retire upon the approach of the enemy, so as not to expose an open city to the horrors of war. All those who could bear arms have retired to the Apennines, the narrow passes of which may easily be made the scene of desperate resistance.

It would appear that the entrance of the Austrians was determined upon in consequence of the attempts of the patriots, who, according to a letter from Vienna, made an attack upon Rome on the 19th, but were repulsed.

It was affirmed yesterday that a diplomatic note had been addressed to the Austrian Cabinet, intimating that France would not tolerate any longer the occupation of Bologna by Austrian troops.

A letter from the Polish frontiers, dated 17th inst. has the following information:—"The advanced guards of the Russian division arrived at Nysgrad on the 17th.

The Polish Colonel, Zwolinski, deserted to the enemy, and was followed by almost the entire of his battalion.

The Diario di Roma of the 5th of March, declares positively that the Pope not only has not quitted Rome, but that he never entertained the intention of doing so. According to this journal, nothing will cause Sovereign Pontiff to take that extreme step.

It appears that a new treaty has been concluded between the Holy See and the Court of Austria, and that the necessary measures adopted for the re-establishment of the political authority in many cities of the Roman State, have been considered as the result of a treaty which has existed for several years between the two governments. It appears that the Count de Saint-Aulaire has received the consent of Austria to enter into negotiations with the Bolognese to induce them to return to their allegiance.—*L'Evenir.*

MANCHESTER, Monday.—Dreadful Accidents on the Liverpool and Manchester Railroad.—It is deeply to be lamented that since the opening of this magnificent undertaking, which was marked by the unfortunate death of Mr. Huskisson, several accidents of an almost precisely similar nature have occurred. Within the last few days, three events of this description have taken place, two of which have unhappily been attended with the loss of life. The first happened on Saturday morning last, at the Liverpool end of the line, near the spot where the railroad crosses Waverton lane. A lad named Wright, fireman or assistant engineer of the Phoenix engine, was engaged in conducting that engine with a train of goods, from Liverpool to Manchester, and met with his death under the following circumstances:—A plank had been carelessly left lying across the rails by some workmen who were repairing the embankment, and the engine was consequently thrown off the line. The lad was pitched upon the ground, and the wheels of several of the carriages passing over his head, he was killed instantaneously. The same evening, a man named Laurence, who was a servant of the railroad proprietors, was proceeding along a part of the line at the Manchester end, when he suddenly fell down across the rails, and an engine which was at that moment passing with a load of goods, went across his body, and severed him nearly in two.

An inquest was held on the body of Wright, when it appeared that the man was perfectly sober; and it is supposed that he must have fallen down in a fit immediately before the accident. As it was nearly dark when the unfortunate affair took place, it was impossible for the engineer to stop the engine, after seeing the unfortunate man in time to prevent the accident.

Between 12 and 1 o'clock on the same day another accident happened, which, although not fatal, was of a most distressing nature. Whilst a train of goods was setting off for Liverpool, a man, named Burro, who was in the employment of the Company as a guard, imprudently mounted upon one of the carriages while they were proceeding at full speed, and, being intoxicated, he fell upon the ground, and the wheels of several of the wagons passed over the lower part of his limbs, crushing them in so dreadful a manner as to render amputation necessary. It is proper to state that this accident occurred solely in consequence of the man's improper conduct. He got upon the train without the knowledge of the superintendent, and it was not known that he had made the attempt, until his mangled remains were seen lying upon the ground.

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The number of engines now on the line, all of which are made by George Stephenson, Esq., the celebrated engineer, under whose superintendence the road was constructed, is 16, and it is expected that several others will be placed upon it in the course of a few weeks. With respect to the conveyance of goods, the railway most fully answers the expectation of the Directors. More goods are conveyed by the company than by all the carrying firms who ply between Manchester and Liverpool. The journeys with goods are invariably performed in an hour and a half, in order that they may not obstruct the carriages with passengers.

POLAND.—Under date of London, 31st March, half past one, we find the following account from Poland:

The Dutch mail has arrived with late papers, bringing accounts from Warsaw to the 24th of March, by which it appears that they are making preparations to defend the interior of the above capital.—Firing was heard in the direction of Ostrolenka.

FRANCE.—Private letters from Paris state that the command of the army of the Alps was offered to Gen. Gerard, but he wished to make several conditions before he accepted it, which were not complied with; and it was offered to Gen. Clausel who has accepted the command, and written to Soult that he hoped his first despatches would be dated at Milan.

The Exchange at Paris was a scene of the greatest confusion, so much so that no sales of stock could be effected, and much doubt is entertained of the loan being effected.

A gentleman from Brussels says, that any one who speaks of the Prince of Orange is in danger of being assassinated.

It appears that the muskets which were lent by the British government to the manufacturers of Birmingham, and sent to France, have found their way to Brussels.—*N. Y. Daily Advertiser.*

Private correspondence of the London Morning Herald of 31st March.

Paris, March 29.—A few hours have effected a great alteration in the aspect of affairs here; yesterday all was calm—to-day all is excitement. The confirmation of the reported entry of the Austrians into Bologna, and the speech of the President of the Council in reference to it, leave little ground for hope that war may be avoided. The report on the state of the public Treasury and Revenue, presented by M. Humann, is fraught with additional causes for despondency.

Speaking on the subject of the entrance of the Austrians into Bologna, the Journal des Debats of this day, under date of Sunday last, contains the following sentences:

"We are assured this evening that a diplomatic note has been forwarded to the Austrian Cabinet, to notify to it that France would not suffer the Austrians to prolong their sojourn in Bologna."

Nothing can be more true than this last paragraph, but it is deficient in an essential quality—it suggests little idea of the tone in which the notification it speaks of is said to have been conveyed. The resolution of the French Cabinet is taken. The good faith with which, at the expense of its popularity, it has observed the principle of non-interference, is said to have been interpreted by M. Metternich, in the precise way in which a common observer would have understood it. Believing that France was sincere in her pacific professions—timid, and incapable of external exertion—and that she was torn and disabled at the same time by internal broils—the Austrian Cabinet is said to have been acting with a duplicity, which, if proved (and by this time denial or denial of the charge has been given,) will bring down upon it the vengeance of France, and the contempt at least of England. Of the other two great European Powers, it is not necessary to speak.

The Viceroy of Egypt, at the intercession of the French Government, has set at liberty 106 Greek slaves, a part of whom had been instructed in the public schools at Cairo, and taught to read and write Arabic. They were to be sent back to Greece.

Barbadoes papers to the 14th ult. state that a Congress of delegates from the several British W. India Colonies is to assemble at that Island, for the purpose of concerting measures in regard to their grievances, and appointing a general committee to proceed to England with a formal representation thereof.

LATEST FROM MEXICO.—We have received a file of the Registro Oficial of the Capital of Mexico, to the 26th of March, brought by the brig Alto, which arrived yesterday from Vera Cruz, having sailed on the 1st inst.

The Government have promoted perhaps a hundred or more of the officers of the army of the South, on account of their success in the late campaign; and rewarded with a dollar and 4 reals, a great many non-commissioned officers and privates.

The National Congress were occupied with the proposed reforms of the Constitution, recommended by the Legislatures.

The Registro of the 25th of March, states that the country is in a state of tranquillity, and presumes that peace will be preserved, and affairs go on well. We see no indications of disturbance at present; but it is certain elements of discord are not wanting, and that some of the favorite plans of the government, if put into execution, may bring them into action.

On the 9th, some cotton machinery arrived at Mexico, which had been sent out from the United States. It is to go into operation in the vicinity.

A company has been formed in Guanajuato, called the Junta de Celaya, (the capital,) with a bank, for the encouragement of manufactures, and its prospects are said to be flattering.

A proposition submitted to the Congress by the Vice President, in relation to the Press, was reported against on the 21th, by a committee of the House of Representatives.—*N. Y. D. Advertiser.*

The St. Thomas Times contains a shocking account of a piracy on the coast of St. Domingo; a vessel having been fallen in with near the latter island, with a great number of murdered persons on board.—The vessel is supposed to be the one which has for some time been employed in bearing an equestrian course among the West India islands; and the murdered persons are believed to be the unfortunate beings who composed that corps. The large sum of money which these people are said to have accumulated, induces a belief in the horrible rumor; some of the pirates must have kept a sharp look out on them, tracked the vessel on her route, and plundered and murdered all on board.

SUMMARY. EXECUTION OF THE PIRATES.—Yesterday morning, Wansley and Gibbs, (whose real name is Jeffers, were taken from the Bellevue Prison by the Marshal, on board the steamboat Bellona, to Ellis Island for execution. They both conducted themselves with perfect propriety. Wansley, who is a stout mulatto man about 23 years of age, was very penitent, and employed his time with great earnestness in singing and praying. Jeffers was perfectly calm and collected; he did not join in any religious exercise, but addressed the multitude in a speech of full half an hour. He acknowledged that he had been guilty of many and great crimes; that his sentence was just, and that he should submit to it with fortitude. They were both attended by Divines and other pious individuals, who were anxious to contribute to their spiritual welfare. At 12 o'clock precisely, they were told to prepare, and the drop fell, which launched them into eternity. Wansley received his death almost immediately; but Jeffers

having moved the knot behind his ear, suffered much and struggled for some minutes. They both remained suspended about half an hour, when their bodies were delivered over to the Surgeons. The day being fair, the Bay and Harbor was crowded with vessels and boats with spectators, anxious to witness the distressing spectacle.—*N. Y. D. Advertiser.*

Late Gale on the Lakes.—We learn from the Buffalo Journal that on Lake Ontario, the schr. Prescott, laden with upwards of 5,000 bushels of wheat in bulk, was driven from her moorings at the mouth of York Bay, and foundered. The crew and passengers were taken off by Capt. Richardson, of the Steamboat Canada, after remaining on the wreck several hours, with the exception of three men, one of whom was frozen to death before assistance could be afforded, the other two were drowned in the fore-castle. One or two of the persons rescued were so badly frozen, that fears are entertained of their recovery. The schooners George the Fourth, Lady Colborne, and Lady Hillier were also driven ashore in the Bay.

The Militia bill, which passed the House of Representatives of this state on Saturday last by a vote of 53 to 45, reduces the number of parades to one, and that for inspection and review; exempts officers and privates of uniformed companies after a service of ten years; exempts persons having conscientious scruples by paying \$2 annually for the support of common schools; abolishes the present exemption of students and others; repeals all laws which require uniformed companies to meet four times a year; and abolishes imprisonment for absence at parade or for neglect to provide equipments.—*N. Y. Daily Advertiser.*

A letter from Wheeling, Virginia, states that the steam boat Tri-color, had burst her boiler near that town. From four to eight persons are supposed to have been killed, and nearly as many wounded.

COAL.—Anthracite coal is used in New-Orleans instead of wood, for baking bricks.

The whole population of the United States, according to the late census, is 12,921,181 souls. Of this number there are upwards of 2,000,000 slaves.—*N. Y. Gazette.*

LIVE STOCK.—The following is given as a correct list of the cattle, sheep, and hogs which passed the seven inspection roads leading from Westchester to Philadelphia, from the first day of April, 1830, to the first of April, 1831:—Cattle, 26,707; Sheep, 49,799; Hogs, 19,826—whole number, 96,332.—*N. Y. D. Advertiser.*

VIRGINIA.—The Virginia Legislature, which adjourned on Tuesday last, had been in session for 135 days, and passed 234 acts. The Richmond Enquirer says, "many of the best and of the utmost importance—being organic laws under the new Constitution, or measures of internal improvement, of great interest. This is a length of session and a number of acts without parallel in the annals of the Commonwealth."

The National Intelligencer mentions that an interesting child, of 4 years of age, the daughter of Mr. Gordon of Norfolk, was poisoned by eating yellow Jessamine flowers.

The accounting officers of the Treasury have allowed Col. Moore \$20,000, under the law passed at the last session of Congress.

CURE FOR CONSUMPTION.—We give place to the following communication with much pleasure. Mr. E. White, the gentleman whose signature is attached to it, is well known to the community, and the utmost reliance can be placed upon any statement made by him. The discovery, if after being fairly tested, it should be found efficacious in other instances, is truly a valuable one, and is well worthy of the attention of medical men.

To the Editor of the Commercial Advertiser. Seeing it stated in your paper a few weeks since, that inhaling the fumes of nitric acid had been found to cure the consumption, at my suggestion and request, a worthy and intelligent man who has been for two years past in my employ, has, within the last eight days, given it a trial. As no directions accompanied your notice, the following course was adopted:—Under a handkerchief, one end of which rested on the head, the other left to fall down over the breast, he held a glass tumbler, having in it about a teaspoonful of the acid; and breathed the fumes, thus prevented by the handkerchief from escaping, about half an hour at a time, three times per day. The effect has been to relieve him entirely from an obstinate cough of many years standing, and which, for the last two months, had been accompanied with all the symptoms of a confirmed and rapid consumption; all which have, according to present appearances, disappeared with the cough. How permanent this relief may prove, time must show. That others, labouring under the like affection may be put in early possession of the above, facts, and a hope that relief may be found therefrom—this communication is made by request of the person above referred to.

Yours, E. WHITE.

N. B. The gas can only be breathed at the mouth—and to prevent the eyes being affected by it, keep them closed.

LONDON—PARIS—CONSTANTINOPLE. The following is taken from Lowrie's new Chart.

LONDON, on the river Thames, is ten miles long, from east to west, and six and a quarter broad, from north to south, and fifty miles in circumference. Its population is 1,600,000. It contains 70 squares, 800 streets, 17,000 houses, 146 churches, as many chapels, 82 chapels of Ease, 15 Roman Catholic churches, 6 Synagogues, 7 Quaker Chapels, 163 Dissenters' chapels, 13 theatres, 4 medical colleges, 33 hospitals, 72 banks, besides numerous other public institutions.

PARIS is four and a half miles long, about three and a half broad, and seventeen in circumference. It contains 850,000 inhabitants, 12 mayoralities, 12 palaces, 16 bridges, 27 hospitals, 67 banks, 141 churches and chapels, 80 fountains, 22 markets, 4 museums, 9 prisons, and 14 theatres, besides numerous other public buildings.

CONSTANTINOPLE is built on seven hills. On the land side it has a strong wall and triple fortifications, eighteen feet apart; five gates and as many bridges. The fortifications on the side of the river are weak and decaying; on this side are sixteen gates. Its circumference is from twelve to fourteen miles. Its population 550,000—houses from 40 to 45,000. It has 200 mosques, 25 Greek churches, 130 baths and 200 palaces and seraglios. The sultan's palace, said to be the most splendid in Europe, is three miles in circumference.

Anecdote.—A countryman sowing his ground, two smart fellows riding that way, one of them called to him with an insolent air, "Well, honest fellow, 'tis your business to sow, and we reap the fruits of your labour." "Tis very likely you may, for I am sowing hemp."

MARRIED. In this city, on Sabbath evening last, by the Rev. G. F. Davis, Rev. Timothy R. Cressey, pastor of the Baptist Church in Hingham, Me. to Miss Mary Peck.

On Wednesday evening last, by the Rev. Mr. Coles, Mr. Samuel P. Townsend, of Middletown, to Miss Sarah H. Bowles, of this city.

At North East, N. Y. by the Rev. Thomas Winter, Mr. Avory Allen, of Goshen, Ct. to Miss Maria Cheesbro, daughter of the late Zebulon Cheesbro, Esq. of Stonington, Ct.

DIED.

At New London, Capt. John Way, 52. In returning from the funeral of his neighbor, (Jonathan Starr, 90,) he fell and expired without a groan.

At Washington, Ga. Mr. John W. Right, in the hundred and second year of his age.

At Hoosack, N. Y. on the 15th inst. Mr. Daniel Rogers, aged 70. He was a pillar in the Baptist Church, and had been a worthy member, ever since the formation of the Baptist Church in that place.

In Franklin county, Penn. Mr. John Hill, aged about 123 or 127, the former being his own calculation, the latter that of some of his neighbors.

In Lewes, Sussex, (Eng.) on the 20th Nov. last, Mr. John Waller, aged 82, senior deacon of the Baptist Church in that place.

In Wauwick, (Eng.) on the 14th Jan. last, Mr. W. Fletcher, pastor of the church in that place, in the 56th year of his age. He had been 60 years in the ministry, and very successful.

CICERONEAN LYCEUM. Will be held Monday Eve. May 2nd 7 o'clock, at Allen's Hall. QUESTION FOR DISCUSSION.—"Ought the Interest on Private Loans, to be regulated by Law?"

NOTICE. The Hartford Union Conference will meet with the First Baptist Church in Colebrook, on Wednesday and Thursday, the 18th and 19th of May. The Churches of the Association generally, are earnestly solicited to send delegates, and aid us with their prayers. THOMAS LARCOMBE.

NOTICE. The Anniversary of the Connecticut Sabbath School Union, will be held in this city, on Thursday, the 5th of May next, at 7 o'clock, P. M. in the North Conference Room. Officers of the several County Unions, and of individual schools, and all who feel interested in Sabbath Schools, are invited to attend. Addresses suited to the occasion, may be expected.

The members of the Society are requested to meet at 3 o'clock, P. M. at the same place, for the purpose of choosing officers, and attending to other business of peculiar interest and importance.

NOTICE. THE New Haven Union Conference is requested to meet with the Baptist Church in Newtown on Wednesday and Thursday the 25th and 26th of May; when it is hoped there may be a general representation of the churches. N. D. BENEDICT.

UMBRELLA LOST. A large, thick, blue cotton Umbrella, was taken from the entrance to the Baptist Conference Room, last evening. The person who took it, is requested to return the same to this office. April 30.

NOTICE. THE Court of Probate for the District of Hartford has limited six months from the publication hereof for the Creditors on the estate of HART LEWIS, Esq.

late of Wethersfield, in said district, deceased, represented insolvent, to exhibit their claims to the subscribers, duly appointed commissioners thereon. We hereby give notice, that we will attend to receive, examine and adjust claims, at the office of Luther Beekley, Esq. in Berlin, on the last Monday in September, and October next, at 1 o'clock, P. M. on each of said days.

LUTHER BEEKLEY, } Commissioners. ALLEN BEEKLEY, } April 30, 1831. 3w15

NOTICE. THE Copartnership heretofore existing under the firm of BAKER & RICE, is by mutual consent dissolved.

AUGUSTUS D. BAKER. JOSIAH S. RICE. THE business will be continued at the old stand by the subscriber, who is authorized to settle the business of the late firm, and to whom all payments must be made.

Wanted, by the subscriber, a young man as clerk—one who has some knowledge of the business would be preferred; reference as to character and habits will be required.

AUGUSTUS D. BAKER. 14 Hartford, April 20th, 1831.

THIS day Published, and for sale, at the Baptist Depository, in this city, kept by J. W. Dimock—

"A Familiar Dialogue between PETER and BENJAMIN, on the subject of Close Communion."

Price \$2 50 per hundred—37 1-2 cents per dozen—4 cents single. Hartford, April 23, 1831.

HATS. THE SPRING FASHION for HATS just received—the subscribers have on hand a large assortment of HATS of every fashion, and are constantly making additions.

DRAB HATS suited to the season. A180, Wholesale and retail—please call and examine. WANTED, An apprentice to the Hattling business, 10 or 17 years of age; one from the country would be preferred.

HOADLEY & CHALKER. 3w13

WILLIAM SAUNDERS, MERCHANT TAILOR, (Opposite the Hartford Hotel, State-Street.) HAS the pleasure to inform his friends and the public, that he has just received a fresh supply of BROADCLOTHS, CASSIMERES AND VESTINGS,

of the most fashionable colours: He has also obtained several first rate Journeymen Tailors, and is now prepared to make gentlemen's garments in the best manner possible, in the present style, and warrant them to fit, or they may be returned. Also garments cut for individuals or families in the best manner. Those persons who will favor me with their custom, may depend on having their Coats made by experienced workmen.

He can refer any person who will call on him to some of the most respectable men in this City, professional gentlemen, merchants and mechanics, who he has the pleasure to say give him the preference for style, beauty and durability of work, to any Tailor in the city.

Hartford, April 9, 1830. —12

POETRY.

For the Christian Secretary.

Mr. Editor,—
I recently received the following Hymn, from a distinguished Poetess, in this State, and though the accompanying letter was written without any design or expectation of its being given to the public, yet I have obtained permission to communicate it for the columns of your valuable paper.
Yours, G. F. DAVIS.

HYMN BEFORE IMMERSION.

"Choose ye his cross to bear,
Who bow'd to Jordan's wave?
Clad in his armor will ye dare
In faith, a watery grave?"

"We love his holy word,
His precepts we obey,
Buried in baptism with our Lord,
We seek to be, this day."

All hail! ye blessed band,
Shrink not to do his will,
In deep humility, this work
Of righteousness fulfil!—

Tread in his steps,—with prayer,
Invoke his spirit free,
And as he burst the gates of death,
So may your rising be.

"Among the solemnities connected with immersion, I have always been forcibly struck by the music with which the procession approaches the water, and have sometimes thought that the antiphonal mode of singing, which has so imposing an effect in the services of the Greek Church, would be additionally forcible. We know this style of music prevailed in the ancient temple worship of the Jews; and commentators suppose that the 24th Psalm was constructed with reference to this mode of performance, and that the magnitude of the effect can scarcely be imagined, when, after the question by a part of the choir, 'Who is the King of Glory?' the full tide of voice from the Priests, Levites, and people, with the thunder of mighty instruments, responded, 'The Lord of Hosts—he is the King of Glory.'"

I think if some simple, ancient tune, were selected, in which almost every one can join, and if the first stanza should be sung by the Clergyman, and Elders of the Church, the second by the Candidates, standing ready for immersion, and the two last, by the full voices of the Choir, and all the people, "old men and maidens, young men and children," uniting to encourage and admonish those who thus follow the Redeemer's example, the effect would be exceedingly touching and powerful.

Excuse me for this diffuse explanation of my opinions. It arises principally from an interest felt from early years, in the ordinance of baptism, as administered by your denomination of Christians, and which was originally awakened by witnessing immersions, while on a visit to an Uncle, who holds the office of Deacon, in a Baptist Church in the eastern part of this State. Loving, as I hope, the great family of Christ, by whatever name they may designate themselves, I have yet been by these circumstances, to feel peculiar friendship for the sect over whom you are appointed a Watchman, and to rejoice in the spiritual gifts which have been conferred upon them, especially in that zeal for Missions, which distinguishes them in this age of benevolent effort, and Christian enterprise."

Yours, respectfully, L. H. S.
Hartford, April 19, 1831.

STATE OF EUROPE.

The following view of public affairs in Europe, is from the London Christian Observer for February:—

The aspect of European affairs continues clouded and unsettled. In Poland the Russians are following up the ferocious manifestations of the Emperor by hostile incursions upon that much suffering land, and the ruthless Cossack has already entered its borders. A spirit worthy of Kosciuszko has diffused itself among the Poles; a national council has been appointed, troops are organized, and preparations made for resistance, either to victory or death. Of the final result we doubt not; Poland will, and must be free; but whether to-day or to-morrow, whether by a successful expulsion of the present invaders, or only after new submissions, new humiliations, and new revolutions, who shall conjecture? One thing only appears fearfully clear; that this much enduring nation will have to work her way to her rights through much of suffering, privation, and bloodshed. Already, we fear, may the work of spoliation, conflagration, and massacre have commenced. May God in his infinite mercy avert the threatened horrors! The cabinets of England and France have doubtless interposed their mediating offices; but they cannot, either in justice or policy, interfere with arms; and the neighbouring States, Austria and Prussia, though constrained to apparent neutrality, are in favour of the oppressor against the oppressed. These States have however, work enough on their own hands in preventing revolutions near home. Germany is unsettled; insurgent Belgium is admitted into the European family of nations; Italy is rising in arms to achieve its liberties; and France forbids the hostile intervention of Austria for restraining the augmenting current, which will probably, before long, burst its banks even in Spain and Portugal, and Russia itself. Under these circumstances, if Poland is true to herself, she cannot but ultimately secure her great object; but we fear not without dreadful sacrifices, at which humanity shudders.

France also is in a feverish condition. The King of the French has been obliged, by the concurrent voice of Europe, to decline the crown of Belgium for his second son, which would amount to a virtual union of the two countries, and might in the end effect the repose of other nations. Paris has been in a ferment in consequence of an ostentatious Catholic ceremonial at the commemoration of the Duke de Berri, at the church of St. Germain, which the populace considered connected with political views, and indicative of the wish of priests to restore the Bourbons, and re-establish the Gallican Church. They in consequence proceeded to sack the archbishop's palace, to tear down the crosses and crucifixes, and to ridicule the ceremonies of the Catholic worship, amidst yells of "Down with the priests, down with the Jesuits." The government have endeavored to appease the popular exasperation by erasing the fleur-de-lis from the national buildings; and have affected to attribute the late excesses, with whatever truth, to the secret machinations of the friends of the exiled family. Government has been induced to dissolve the Chamber of Deputies, and appeal to the public feeling. Much will depend upon the character of the new Chamber, as to whether France is to enjoy rational liberty or rush into the excesses which all true lovers of their country would wish to avoid.

The displeasure of the populace against the superstitions of Popery seem on the surface to bear some resemblance to those which marked the reformation in Protestant countries; but with one portentous difference, that the multitudes who tore down Popish altars and crosses, and destroyed crucifixes, and superstitious pictures and images, in the great struggle between Protestantism and Popery, were not Atheists and Deists, and had no intention of rejecting Christianity, while they exclaimed against the superstitions which deformed it. But in France the mass of the people know no distinction between religion and priestcraft, between Popery and Christianity; in expelling Jesuitism, they leave a void which is not filled up by a purer faith; and every execration against superstition becomes a virtual outcry against divine revelation. This void must be filled, the legislature will not attempt to fill it, for there is no established church; but private efforts, we trust, may, by the blessing of God, even yet do much; and we rejoice to see that our Protestant brethren are not insensible of the solemn responsibility which devolves upon them at this critical juncture. Their brethren in England might greatly assist in their efforts, and we trust that plans, prudent and unostentatious, but liberal, extended, and efficient, will be devised for this purpose. The juncture is the more important from the circumstance that large bodies of Roman Catholic clergy and laity are renouncing the errors of Popery, and forming themselves into a Protestant church; we trust in the main on conscientious and intelligent grounds, or at least under circumstances as hopeful as those which accompanied the early stages of the reformation. It is much that serious inquiry has commenced; that the minds of thousands and tens of thousands are becoming open to conviction; that the protestant churches are crowded with attentive auditors; the Bible and religious publications are extensively and earnestly demanded; the necessity for the religious education of the rising generation apart from popish superstitions is beginning to be acknowledged. These are favourable indications; they are indeed very remote from being universal; we dare not even say they are general: for they are so far extended that we venture to look forward amidst the surrounding desolations with favourable hopes, knowing that the word of God can, and will, in the end, prevail, and that the predicted fall of "the man of sin" will be succeeded by the pure Gospel of Jesus Christ.

In turning homeward, we cannot but commence by expressing our gratitude to God for the increased tranquillity of the country. The acts of outrage which lately disgraced and appalled the land, have nearly ceased; and this result, we rejoice to say, has been obtained without exasperating severity; tho' the legislature has rejected Mr. Hunt's posthumous motion for pardoning all the offenders in a mass, justice has in general been accompanied by moderation, and in particular, very few lives have been sacrificed; we could wish that our penal code were such, that even these might have been spared. We also rejoiced to say that a spirit of intercession with God on behalf of the nation has prevailed widely among all classes of religious persons; and to this, may we not, in part at least, scripturally attribute it, that God has been pleased to look with favour upon us? Many of the clergy and laity have been earnest with the legislature and government, for the appointment of a day of national fasting and humiliation; and the subject has been brought before the House of Commons by Mr. Perceval, in a speech remarkable in that assembly for its Christian faithfulness and scriptural tone of piety; and though the house thought it better to pass over the proposal, and the majority even of the religious part of our clergy and laity have not considered it desirable, under all the peculiar circumstances of the case to urge the point, yet the respectful attention paid to Mr. Perceval's statements, and the way in which the subject has been generally treated throughout the land, we feel pleasure in saying, has been such as became its solemnity; and we would hope is an indication that the judgments of God for bringing us to repentance, have not been inflicted upon us wholly in vain. There is still ample room for humiliation; but this general seriousness of spirit on so serious a subject, is, we trust, a hopeful omen.

The condition of the Church of England has been urged upon parliament in a variety of forms; and by one individual in particular, Lord King, in a spirit of exaggeration and sarcasm which is much more likely to impede than promote the cause of reformation. We trust that the real friends of the church will neither, on the one hand be goaded into unsafe measures, nor, on the other be irritated into an obstinate opposition to all improvement by the violent and unfounded statements which are daily proffered on this subject; but will pursue their path calmly, wisely, and conscientiously, as if nothing had happened. In this view we heard with much satisfaction that the Bishop of London was bringing in a bill for facilitating the building of churches, and the Archbishop of Canterbury two bills for the composition of tithes, and promoting the residence of the clergy. Whether those bills will embrace all that is desirable on these momentous points we cannot conjecture, not being yet acquainted with their provisions.

We fear that for some little time to come, we must be content rather with what is immediately practicable, than what is abstractedly desirable; what Parliament will grant and existing claims will allow; then what every good man earnestly wishes, and hopes before long to see accomplished. We are however, thankful for every step towards a better state of ecclesiastical regimen; and in this light we trust that the projected measures will be found beneficial. The great point to be aimed at is that every parish in the land (or such a district or portion of population as for ecclesiastical purposes may be considered a parish) shall have a fairly remunerated resident non-pluralist incumbent, and the people enjoy the advantages of

adequate pastoral superintendence. By the approach to this standard, would we measure every proposed regulation; and if we cannot attain to it at once, we shall at least be thankful for every approach to it, and never cease pressing the matter, even after many partial improvements, till the end is attained.

DISSENTERS THE INSTRUCTORS OF THE PEOPLE.

It was remarked by the poet Cowper, when speaking of a sermon of Paley's, that the Church of England possessed the advantage of having Clergy for all descriptions of people—the higher for the rich, and the lower for the poor; that there ought in that case, to be three or four clergymen in every parish. The Clergy, he added, were to be found often enough in the houses of the rich, but they seldom knew any thing of their poor parishioners.

If England is now first in arts, we owe this chiefly to the Dissenters. There is a curious and instructive volume, published in 1816, by Worsley, in which he shows that the Dissenters never neglected education, and hence, throughout England, wherever Dissenters are found, the people will also be found to be less stupid and brutal.

Like most other wealthy Corporations, the Church of England has acted on a narrow and exclusive spirit, and so far from England owing any thing to that Establishment, it is, we fear, chiefly owing to it that the nation, which has made the greatest advances in the arts and industry, has not only the worst instructed peasantry in civilized Europe, but ranks nearly the lowest in science. The state of education of the Clergy, according to a competent judge, Dr. Arnold, of Rugby, is of the most narrow description, and while they cannot supply from themselves the scientific wants of the nation, they have influence enough to exclude laymen of merit from the scientific stations for which they are fitted. The persecution of the celebrated Dr. Halley, and other celebrated men, is well known to all who are familiar with the history of the Royal Society.

The Church drew from the Puritans and their descendants, most of the men who conducted lustre on the body. Lightfoot, Wilkins, Tillotson, Butler, Secker, Stillingfleet, &c., will always be her principal ornaments. Latterly, since the value of her high places has become so enormous, interest and not merit has almost exclusively enjoyed her chief benefices.

YOUTH'S DEPARTMENT.

From the S. S. Journal.

THE LONDON BOY.

Concluded.

THE SUPERINTENDENT'S ADDRESS.

"Children," said he, "I shall talk to you a little about the beautiful season upon which we have entered. This is the Spring—a lovely season of the year. Suppose, children, winter were to last a whole year, and there were no spring; do you think we could go through a year? No—a few might be able to procure food, but a great many would die of hunger. The food raised is not more than sufficient to supply the wants of all people. You see that Spring is very necessary to our subsistence. There is another thing I want you to think of. Suppose the change from winter to summer was sudden, and that the coldest day was followed by the warmest day of summer. Do you think we could endure such a change? We see then, how kind our heavenly Father is in bringing on Summer gradually. Now can any one of you tell me what becomes of the birds in winter? They disappear you know in cold weather. Where do they go, think you? 'To a warmer climate,' said Jane Gray, a little girl in the second division. Yes, said the Superintendent, they do. Well, what becomes of the insects; they don't fly away to a warmer climate, do they? I will tell you what becomes of them. They are so made that they become insensible, torpid, as if they were in a sound sleep. They do not feel the cold as we do. We could not, my young friends, all go to a warmer climate; it would be very inconvenient indeed. We could not go to sleep for so long a time. Now you will see how kindly God has provided for us. He has given us the command of fire. No other being but man can manage fire. In this way we can keep ourselves warm in the coldest weather, and make ourselves comfortable in a cold climate. In the spring the sun warms the earth, and brings to life the insects again. If you make a fire in a place where it has been cold for a long time, you will, I dare say see the flies come out. So the heat of the sun brings them out. And that is not all; the sun causes the plants to grow, and food for these insects; otherwise they would all perish. But the seeds will not grow without our labours. Almost all men have to work. They can only put the seed in the ground, plough, hoe, and weed the tender plants, but God causes things to grow. God sends sunshine and rain, and by and by, we cut down the grass, we pluck the fruit, we reap the grain, we gather into barns. How much then do we owe to our heavenly Father for his goodness? How kind he is towards us! How wicked it is to live ungrateful lives, and to disobey him. God grant none of us may be so vile for Jesus Christ's sake—Amen."

The Superintendent now gave to each of the scholars in the youngest division, a printed copy of the following lines, for their own, and desired that they would commit them to memory, to repeat the next Sunday:—
Are not the ravens fed by thee?
And wilt thou clothe the lilies, and not me?
Begone distrust! I shall have clothes and bread,
While lilies flourish, and the birds are fed.
And to the scholars in the upper division he gave a printed copy of the following, requesting them to learn the lines also.
Our Father who above dost reign,
All nature owns thy hallowed name;
Thy righteous kingdom soon shall come,
On earth, in heaven, thy will be done.

Our trespasses, we pray forgive,
Free from temptation let us live;
Thy grace to us we pray bestow,
As we to others mercy show.

Thine is the kingdom, thine the power;
Glory shall gold time's latest hour;
Grace, power, and glory shall remain,
Till all creation cries, Amen.

The pupils all rose now, to close by singing. The superintendent read the verses, one of the teachers set the tune, and all who could sing joined in the following

CONCLUDING HYMN.

To-day, with pleasure, Christians meet,
To pray and hear thy word;
And I would go with cheerful feet,
To learn thy will O Lord.

I'll leave my sport, to read and pray,
And to prepare for heaven;
O! may I love this blessed day,
The best of all the seven.

THINGS WHICH I LIKE TO SEE.

I like to see an orderly, well regulated community, all pursuing their daily avocations in honesty and uprightness. I like to see the Sabbath kept, as a day of rest for man and beast; and not a state of listless inactivity, but a day wherein we can offer up a grateful tribute of praise, and adore the being who created and preserves us, unobstructed by the business and cares of life.

I like to see churches established upon pure and well founded principles, diffusing a salutary influence far and wide; the members knit together in the bonds of charity and Christian affection, strengthening and encouraging each other, and supporting the pastor whom they have chosen to break to them the bread of life, in a becoming manner, supplying all his necessities with cheerfulness, that his mind may not be filled with undue cares and anxieties.

I like to see ministers in speaking of other denominations, careful not to wound the feelings of a friend, and thereby making him to become an enemy.

I lose to see the pastor frequently visiting the members of his flock, and like the good shepherd, calling upon those who are going astray, to return into the fold, counselling and admonishing those who may stand in need; cheering and comforting others, and speaking a word in season to all.

And I love to have him receive a joyous welcome, that he may be induced to repeat his visits at such short intervals, as not to frighten the children out of the neighborhood; but rather, by an engaging manner and conversation, win their love and esteem; so that they with their parents may welcome his coming.—*Vermont Chronicle.*

THE GRAVE.

"Why," says Ossian, "should'st thou build thy hall, son of the winged days? thou look'st from the towers to-day; yet a few years, and the blast of the desert comes—it howls in the empty court, and whistles around thy half worn shield!" Then why should man look forth as he fondly hopes, upon the sunny future with the eye of fancy, and lay up the golden visions which have passed like sunbeams in his pilgrimage, in the hope of brighter ones yet to come, when to-morrow the clouds may be placed upon his coffin; and above his quiet rest, the sepulchral yews trembling in the wind! Alas! if there is aught on earth which should subdue pride—which should make men feel that "the rich and the poor meet together and the Lord is maker of them all"—it is the Grave! It is there resentments die—revenge and ambition are satiated; it is there above the urn of sorrow man must learn that

"Life is a torrid day;
Parch'd by the wind and sun—
And death the calm, cool night,
When the weary day is done!"

MURDER ON ACCOUNT OF THE RENUNCIATION OF POPERY.—Six men have been apprehended and lodged in Monaghan Gaol, charged with the murder of poor McCabe, of Carrickmacross, whose only crime was having renounced the errors of Popery, for which mighty offence against the infallible church, he was doomed to suffer death, and that in the most cruel manner—the assassins as it is alleged, having, before they despatched him, cut the tongue out of his head.—*Irish Paper.*

GERMANY.—In reference to a recent persecution of the Jews, Mr. O'Neil writes, "Yesterday week, a persecution commenced against the Jews in Hamburg, and many were severely beaten. The mob assumed rather a formidable appearance, and on Friday proceeded to the chief Synagogue and broke the windows. Cries were heard in all directions, away with the Jews, and the king of the Jews! On Saturday, six thousand men were under arms; and, on Sunday, the military, in self-defence, were obliged to fire, when thirteen persons were killed and about thirty wounded."

THE SWISS HUNTER.

The following curious occurrence is mentioned in the Journal de l'Isere: A short time ago a hunter who was sporting on the banks of the lake Wallenstein, in Switzerland, discovered the nest of one of those destructive birds, the "lammergeyer," a species of vulture; he shot the male, and made his way along a projection of the rock, with a view of taking the young birds. He raised his arm, and put his hand into the nest, when the female hovering over his head unperceived by him, pounced down upon him, fixed her talons in his arm, and her beak in his side. The sportsman, whom the slightest movement must have precipitated to the bottom of the rock, with that coolness and self-possession so peculiar to the mountain huntsman of that country, notwithstanding the pain he experienced, remained unmoved.—Having his fowling piece in his left hand, he placed it against the face of the rock, pointed to the breast of the bird, and with his toe, as they always go barefooted, the better to enable

them to hold and climb the rocks, he touched the trigger, and the piece went off, and killed his enemy on the nest. Had the bird been any where else, it must have dragged him down along with it. He procured assistance from the neighboring auberge, or inn, hard by, and brought the two birds as trophies of his valor away with him. Some of these birds have been known to measure 17 feet from tip to tip of the wings, and are only equalled in size by the Condor of South America.

NEWSPAPER POSTAGE.—The proposition made in Congress by R. M. Johnson, for reducing the postage on newspapers, as a principle, involves a measure of general utility. We speak not in selfishness; but it has often occurred to us that if the object of the Department is to make a profit on the transportation of newspapers, the postage is at present too low; and that if the object of admitting newspapers into the mail is to disseminate intelligence through the land, the postage is much too high. We believe that, in ordinary cases, the amount collected for postage on newspapers will barely pay the deputies for keeping the quarterly accounts, and making out the regular returns, while the receiver has to pay a tax equal to one fourth the cost of the periodical he receives, on even the shortest transportation. Of course the labor of the deputies is lost either to themselves, or to the country, for it adds not either to the general or individual wealth; while the progress of intelligence is retarded in even a worse proportion. The question, then, not so much of policy as of the financial concerns of the Department itself, but of expediency as regards the general good, is not whether newspaper postage shall be reduced; but whether it shall be abolished altogether.

In the Republic of Hayti, all newspapers go postage free—and what is the result? Perhaps no nation has advanced with more rapid strides in civilization and refinement, and in all the concomitant blessings of international policy, power and prosperity, notwithstanding the foregone evil of ignorance which slavery had entailed upon her. Our government needs no better example.—*Horn.*

Burying Grounds.—The custom of burying dead persons in grounds set apart for that purpose, was not established until the year 200. People, before that time, were interred in the highways, and ancient tombs are still to be seen in the roads leading to Rome. Hence these words so often repeated in epitaphs, "Sta, viator."—*Stop, traveller!*

NEW SPRING GOODS.

Opening in all this week, and for sale at the lowest market prices.

FRENCH, and English Calicoes; Fine Cambric Prints and Gingham of the newest style; Silk Goods, of every description, some of superior quality; every variety of Fancy Goods, Gloves, Hosiery, &c.; together with a full assortment of Staple Goods; Fine Broadcloths, Cassimeres, Sattinets, Linens and American Cottons.

ALSO.—5000 Yds. Ingrain Carpeting, purchased mostly, previous to the recent advance in price, and will be sold 10 to 15 per cent. cheaper than they can be purchased in N. York. Matting, Oil Floor Cloths; Hearth Rugs; Stair Carpets; Bookings; and a few pieces superior Brussels, with Borders to match.

JOHN OLMSTEAD.

DR. D. S. DODGE,

HAS removed from Fairfield to this city, and taken the office in Prospect Street, recently occupied by Dr. Cogswell, deceased.

REFERENCES.

His Excellency Gov. Tomlinson, } Fairfield.
Hon. Roger M. Sherman, }
Isaac Bronson, Esq. }
Professor Silliman, } New-Haven.
Eli Ives, M. D. }
Jonathan Knight, M. D. }

Hartford, Jan. 22, 1831.

PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE AND MARINE Insurance, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State at a late session, for the purpose of effecting FIRE AND MARINE Insurance, its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so diversified that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Treat's Exchange Coffee-House State street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are:

Thomas K. Brace, }
Henry L. Ellsworth, } Joseph Pratt,
Thomas Belden, } George Beach,
Samuel Tudor, } Stephen Spencer,
Henry Kilbourn, } Oliver D. Cooke,
Griffin Steadman, } James Thomas,
Joseph Morgan, } Denison Morgan,
Elisha Dodd, } Haynes L. Porter,
Jesse Savage, } Elisha Peck.

THOMAS K. BRACE, Presid.

JAMES M. GOODWIN, Secretary.
Hartford, June 21.